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presented for teaching the story of the Gospels in somewhat of fulness, covering from four to seven years. As, at the end of that period, the entire class will have been changed, a new arrangement of the same topics could be presented.

Beyond the Primary Department, I should favor the study of the Old and New Testaments, as at present, six months in each, because the two parts of the one great Book are so interwoven that an understanding of one is essential to an understanding of the other. That which our Lord deemed worth his while to master thoroughly, and which he so freely quoted, ought not to be set aside, or regarded as unworthy of study by our young people.

C. R. BLACKALL,
Philadelphia.

THE OLD TESTAMENT NOT TO BE DISPARAGED.

A scheme of biblical study which omitted the Old Testament would be strikingly defective, and there appears to me no valid reason for departing from the plan adopted in the International Series of Sunday School Lessons. Possibly some of the selections have not been wisely made, but, on the whole, the course pursued has been productive of a great increase of biblical study in the churches. Any change of plan which might seem to disparage the Old Testament revelation would probably effect more harm than good.

M. S. TERRY,
Evanston, Ill.

THE PROMINENCE GIVEN TO OLD TESTAMENT STUDY NOT TO BE DIMINISHED.

The Old Testament is the picture-book of our race. It was prepared for beginners in religion ; and it has its attractiveness and its adaptation to such beginners, always. To deprive our children of an acquaintance with the wonderful narratives of the Old Testament story, would be to deny them that which is divinely designed for their enjoyment and profit ; and to limit unwisely their means of pleasurable and all-important knowledge.

Moreover, the Old Testament is the basis of our religion. The New Testament has authority and power only as an outgrowth of, and as supplemental to, the truths of the Old Testament. No one can fully know, or can fairly appreciate, the New Testament without an acquaintance with the Old Testament. The study of the two is essential to a right understanding of either.

At the present time, the chief point of attack on the Bible, and on the religion of the Bible, by unbelievers, is the Old Testament. If, however, the Old Testament be rejected the New Testament must go with it—will go with it as a logical necessity. The only way of successfully defending the Old Testament foundation, and so of preserving the New Testament superstructure, is by a study of the Old Testament in conjunction with the New. That study in the Sunday Schools of America within the past twelve years has been a means of strengthening popular conviction in favor of both the Old Testament and the New. To diminish the prominence now given to Old Testament study in our Sunday Schools generally, would be to weaken the defenses of Christianity, and to deprive both young and old of their rights, and of a means of their legitimate pleasure.

H. CLAY TRUMBULL,
Philadelphia.

BETTER ATTENTION TO THE OLD TESTAMENT.

If we are going to abandon the Old Testament, we might as well abandon the New also, and substitute a selection of nice passages from all the best literature of the world, for our current Sunday School Lessons. What we want is not less attention to the Old Testament, but better attention to it—the bringing out of the Gospel that is in it, instead of trying to tack the Gospel to it.

WILLIS J. BEECHER,
Auburn, N. Y.

REASONS WHY SUNDAY SCHOOLS SHOULD STUDY THE OLD TESTAMENT.

1. *The New Testament cannot be understood without a knowledge of the Old.*

It is not merely nor chiefly that the Old Testament is quoted in the New, but the whole thinking of the Old Testament is inwoven into the New. The inspired authors were all (except Luke) Jews. They had been brought up on the Old Testament. With all, but Paul and Luke, it had been the one only book of their library, and with Paul it had been the subject of profoundest study. The New Testament, therefore, like the Old, is a Jewish book. It is not a Roman, Grecian, or Egyptian book. It is a book that forms part of the one stream of revelation, and that is Jewish. Allusions to Jewish history and Jewish ecclesiastical customs abound in it, and often lie hidden